2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Saramaccaner

622 623 352 The bosseia meet under a separate shed, specially built for this purpose. The captain has a "throne," which is an ornately carved stool. The one belonging to the captain of the village of Lombe was purchased and brought back to the American Museum of Natural History. The members of the bosseia, too, have ceremonial seats, with elaborately pierced carving, typically West African in design. When the occasion arises, a meeting is held and the council is seated about on these ceremonial benches to hold palaver.

622 623 692 [537] The business is brought up. Perhaps it is a domestic quarrel—two men over one woman. The offended party rises and begins exercising the Bush Negro's traditional privilege of unlimited and vociferous oratory. He details his wrongs. Grand gestures accompany the sonorous flow of words. The interested members of the village sit at a respectful distance from the captain and bosseia, and listen to the harangue. When other speakers have had their say, any inhabitant of the village may get up and give his or her opinion. Proudly the captain exercises his judicial talent, and the decision is handed down. It is not questioned.

622 623 562 The women members of the bosseia have as much power as the men. It is chiefly the women who see that the ancestral and village customs are enforced. They are the guardians of the ancient traditions and customs of the race. To them, also, belongs the duty of keeping the village clean. If the [364] town needs a general cleaning, the women bosseia go about from hut to hut, telling the women to get together and perform the task.

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

and pageantry. Now it is only a name. But the name has been 778
carried overseas to the South American bush, and persists
there long after its origin has been forgotten.

As has already been noted, the villages are universally 364
clean and sanitary. There is no filth or debris scattered about.
The garbage is disposed of by being thrown into the river
at a point below the village. A small amount of it is fed to
the chickens, which we found in practically every Bush
Negro village. Feces are disposed of in small outhouses made
of leaves placed on bypaths some four hundred yards from
the village clearing. When these become seriously polluted,
they are removed to another location. Some villages have no
outhouses.

Bathing is indulged in frequently by all of the Bush Ne- 515
groes. There are few who do not bathe in the river two or
three times a day. No bodily odour could be detected on
them, except one of perspiration, when the men poled their
canoes for long distances and did not have time to bathe at
their accustomed hours.

Sometimes as a punishment a woman may be condemned 681
to act as scavenger for the village for as long as two years;
it is then her duty to be continually cleaning up the village.